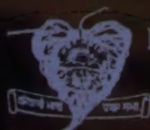
Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam



by

N. Purushothama Mallaya
Padmasri Awardee
Cochin



KONKANI BHASHA PRACHAR SABHA
KONKANI BHASHA BHAVAN
COCHIN - 682 002.



Sadguru Sreemad Varadendra Theertha Swami
Mathadipathi of Sri Kashi Math Samsthan

अण्डिकडव सासष्टि देवराय कम्मति आराध्य शिलालिखित आनन्दपुरेश वेंकटेश शतकम्

शतश्लोकी कोंकणी काव्य

बरोवपि

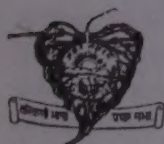
एन्. पुरुषोत्तम मल्या

पद्मश्री भारतराष्ट्रपतीन प्रदान केलेले घेवपी

Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam

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कोंकणी भाषा प्रचार सभा प्रकाशन् - ३४

अण्डिकडव सासष्टि देवराय कम्मति आराध्य शिलालिखित आनन्दपुरेश वेंकटेश शतकम् शतश्लोकी कोंकणी काव्य

Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam
Poem in 100 verses in Konkani with English Translation

Konkani Bhasha Prachar Sabha, Kochi - 2
First Edition - 2015

Copies : 500

Publishers : **Konkani Bhasha Prachar Sabha,**
Sahitya Vibhag,
Konkani Bhasha Bhavan,
Palace Road,
Cochin - 682 002.

Printed at
PRAKASH INDUSTRIES
Kilikar Road, Kochi - 682 002.

PREFACE

Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresh Venkatesha Satakam is a poetical form in hundred verses written by me in Konkani language. This poetical form covers the history of Devaraya Kamathi who came from Goa and settled down in Kerala at a place called Andikadavu, a revenue subdivision of Kumbalangi village of Chellanam panchayat, presently called Kannamali situated at 11 Kms. South of Mattancherry zonal area of Corporation of Cochin on the Pandikudi-Chellanam Road, in the district of Ernakulam. There stands a temple known locally as Anandapuram Thirumala Devaswom.

According to Silalikhita (stone inscription) which can be noticed on one of the granite slabs spread on the pavement on the eastern entrance inside Mukha Mantapa of the temple, the Image of Lord Venkateswara in the temple was installed in the year 1638 A. D. The inscription is in Sanskrit written in Halle Kannada script. It reads thus :-

"Gata Salivahana Sake 1560 asmin Abdhe Bhahudanya Samvatsare Jesta Sudha Dasamyam Venkatesha Prathista." meaning that "In the Saka era of Salivahana 1560 (1638 A.D.) in the Samvastasra of Bhahudanya on the 10th day of the bright half of the lunar month of Jesta installation of Venkateswara took place." This inscription is of importance to the students of Epigraphy as it belongs to the first half of the 17th century A. D. which shows that Kannada script was made use of for writing Sanskrit in a place like Kerala, where Malayalam is the language of the region.

Satakam is a poetical form in hundred verses mostly written in Sanskrit describing in full any one particular topic. Sanskrit poets have always shown an uncommon skill in painting a full picture in a verse and the collection of such verses reveal craftsmanship of the highest order as well as sincerity of emotion that is very appealing. The famous ancient poets who wrote

Satakams in Sanskrit and became immortal are Bhartruhari, Jayadeva, Bhallata, Bana, Mayura and Jaganatha Pandit. Also there are poets in modern period who continued the traditions of writing Satakams in Sanskrit. They include Vishweswara (18th century) Arteya Srinivasa (18th century), Vancheswara alias Kutty kavi of Tanjore (1741), Nilakanta Sarma (19th century) Satyavrata Singh, V. Sundara Sarma, Kapila Sastry of Pondicherry and Dr. Sridhar Bahskar of Nagpur.

In the literary field in Konkani language which is considered as a daughter of Sanskrit, I introduced one genre by writing Satakams as in Sanskrit. So far, I have written Satakams in Konkani on 12 personalities, a list of whom is given in an Appendix to this book. This is my 13th Satakam.

This 13th Satakam has its own importance as it was written highlighting the life sketch of the late Sasasti Devaraya Kamathi, prominent merchant at Sasasti in Goa, who came to Kerala leaving his spiritual homeland Goa as a result of Portuguese inquisition in Goa in the year 1560 A.D. He settled down at Andikadavu after purchasing an uninhabited village of Andikadavu from the Ruler of Cochin and transforming it fit for habitation One hundred and fifty families of Gowda Saraswath Brahmin community settled down at Andikadavu. Their joy knew no bounds and they named the place as Anandapura that is a place of joy.

Raja of Cochin conferred honours on Devaraya Kamathi usually due to the third prince of Cochin Royal family. He installed nine Durgas brought with him in the temple constructed by him without roof on the land cleared of jungle and introduced poojas and annual festival called "Talappoly". This temple is known locally as "Mudiyilla Ambalam", a temple without roof. The temple is now a Keezhedem (subordinate temple) of Anandapuram Thirumala Devaswom.

Devaraya Kamathi was an ardent devotee of Lord Venkateswara and used to visit Cochin Thirumala Dewaswom

often from Andikadavu. It is believed that when he became physically incapable to visit Cochin due to old age, as directed by the Lord, the Viswakarma himself as a Silpi gave an Image of Lord Venkateswara to Devaraya Kamathi. As the fulfillment of his last wish, son of Devaraya Kamathi built a temple at Andikadavu and Prathista (installation) of the Image was performed at the newly constructed temple on the 10th day of the bright half of the lunar month of Jesta in the Samvatsara of Bhahudanya in the Saka era of 1560, that is 12th May 1638 A.D. (Saturday). This occasion is inscribed on a granite stone and placed on the pavement in front of Mukha Mandapa of the temple. This temple is the oldest one that stands at the original place of its Prathista.

There are two memorial stones "Smriti Sthambas" on the north west of the corridor of the temple and an oil lamp is lighted daily in front of them for perpetual memory of Devaraya Kamathi and his wife Lakshmi to receive their blessings as they are considered as the first Goan settlers in the place and call them in Konkani as "Voddem" means Elders (Pilgrim Fathers).

As Lord Venkateswara worshipped by Devaraya Kamathi, a great devotee of Lord Venkateswara, came over to his place to accept his worship because of his incapability to go over Gosripuram to visit Lord Venkateswara due to old age, the deity worshipped by Devaraya Kamathi at Andikadavu is called in Konkani "Manthralo Devu" meaning the Lord of aged ones by the local people and in short "Mantharo Devu".

As time passed, once flourishing township of Andikadavu or Anandapura fell into its evil days. The Gowda Saraswath Brahmins settled down originally at Andikadavu left the place for their settlement to other parts of Kerala and at present there are hardly 20 families left. The sea that stood 3 miles away is now hardly 80 feet away from the temple. Backwaters lie very close to this temple on the East.

It was at Andikadavu where H. H. Swami Varadendra Tirtha, the Chief Pontiff of Sri Kashi Math Samsthan whose Samadhi/Vrindavan is at Walkeshwar in Mumbai, had spent his childhood days before initiation into Sanyas and ascending the Pontifical gadhi of Sri Kashi Math Samstahan.

Also, Andikdavu is a historic place where Smt. N. M. Saraswathi Bai the first woman teacher of Kerala, entered teaching profession by becoming the first woman teacher in T. D. Girls Primary School, Cochin in 1908 A.D. defying orthodoxy. In protest, she opened a separate school at Andikadavu on 24th September 1909 nearby the Temple on the north eastern side for teaching young boys and girls on the land owned by her husband Sri K. Narayana Mallaya. It is worth mentioning that the opening of the school was just five months earlier to the protest launched by women in Europe against the injustice meted out to them by holding a Protest March at Copenhagen in Denmark on March 8, 1910 A.D. which is now being celebrated as International Women's Day.

Truly, Andikadavu is the place where the first protest in the world to make an end to male domination took place by establishing a school by Smt. N. M. Saraswathi Bai.

I have rendered the English translation of this Satakam so that the Historians, Research scholars and Epigraphists could know the past history, hitherto remained unknown, of our Pilgrim fathers – Devaraya Kamathi and his wife Lakshmi – the first settlers in Kerala at Andikadavu from Goa belonging to Gowda Saraswath Brahmin Community.

I place on record my thanks to my wife Smt. Sarojini P. Mallaya, my daughter Dr. Susmitha P. Mallaya, my son Dr. Nagesh P. Mallaya, Sri K. Ramachandra Pai, Delhi and Sri Manohar R. Shenoy, Treasurer of Konkani Bhasha Prachar Sabha for the help they have rendered to me to make this publication.

I am greatful to those personalities who made their contribution for printing and publication of this Satakam and that their names with contributions made by them have been printed and acknowledged separately in the book

I am thankful to Konkani Bhasha Prachar Sabha Sahitya Vibhag and the President of the Sabha Adv. M. A. T. Pai for the initiation taken to bring out this publication.

N. PURUSHOTHAMA MALLAYA
PADMASRI AWARDEE
KOCHI

“अण्डिकडव सासष्टि देवराय कम्मति आराध्य शिलालिखित आनन्दपुरेश वेंकटेश शतकम्”

चित्रोपम परिसरस्थ विश्वदृश्य अरभि समुद्राचे तीरारि मड्यांचे उपवन जाव्न
अण्डिकडव नावाचे गांव असा ।
गांव तो कुंबळङी गावाचे विभाग जाव्न चेल्लानं पंचायतान्तु कण्णमाली
मण्चे एक ग्राम असा ॥१॥

इकरा किलोमीटर दूर जाव्न आसचे मट्टांचेरि मेखलेचे कोच्चि कोरपरेषणा
थकून पांडिकुडि - चेल्लामं रास्थेचे मार्गारि जाव्न ।
इरणाकुळम् डिस्ट्रिक्ट केरळान्तु असा एक देवालय शिलालिखित वेंकटेश्वर
देवाले आराधन करचे आनंदपुरं तिरुमलदेवस्वं नावान जाव्न ॥२॥

शिला लेखना प्रमाणि द्रुष्टिपडता एक पाषाणा फतराचे पटो पायवाटेरि
पतळायेले देवालयाचे प्रवेशध्वारा भितेरि मुखमण्डपान्तु वेंङटेश देवाले
स्थापंन विषयाक जाव्न ।
ते असा संगचाक वर्ष एकसाससशिअटतीस कृस्तु वर्षान्तु बरैलेले पाषाणा
फतरा पटारि संस्कृत भाषेन् हल्लेकन्नड भाषा लीपीन अशि संगचे
जाव्न ॥३॥

ते बरैलेले असा “गत शालीवाहन शके १५६० अस्मिन् अब्दे भहुधान्य
संवत्सरे जेष्ट शुध्द दसम्यां वेंकटेश प्रतिष्टा” म्होणु ।
अर्थात शिलालेखन संगता शालिवाहन शक एकसासपैशिसाटि वर्षा
भहुधान्य संवत्सरान्तु जेष्ट शुध्द दसमीन्तु वेंकटेशालि
प्रतिष्टा केल्य असा म्होणु ॥४॥

असा ते लेखनाक महत्व शिलालेखम गवेषक विध्यार्थीक कित्या म्हळ्यारि
ते असा बरैलेले आध्य अर्ध सतेरा शतमानाचे जाव्न ।
दकैता ते कन्नडलिपि उपयोग करताले संस्कृत भाषा बरौव्चाक केरळ
प्रदेशान्तु खयि मलयाळी भाषा असचे प्रार्देशिक भाषा जाव्न ॥५॥

ते देवालय असा गौडसारस्वत ब्राह्मण समुदायांगेले म्हण्तांति तांका
देशीयजन कोंकणी म्होणु अयिले ते अनी निवास केलेले असा ।
गोंया थकून केरळ राज्यान्तु असा ते राज्य गोंय दक्षिणेक जाव्न कोकण
देशाचे सोळावे शतमान कृस्तु वर्षा असा ॥६॥

तेन्ना गोंयान्तु आसिले पोर्तुगीस तानी गोयान्तु दिलेले क्रूर मत पीडण सहन
करूक जाव्नत्तिले कारण जाव्न ।
बहिषकृत जलेले कोंकणीजन गेले मलबार अनी इतर प्रदेशान्तु जले केरळ
तांगेल स्थिर वास करचे जाव्न ॥७॥

एकसासपैशिसाटि कृस्तु वर्षा कोचिन्तु ते आयिले तेन्ना आसिलो
कोचिरायान भूमि दिली गौडसारस्वत ब्राह्मणाक ।
तांका वासु कोरचाक अनी दिले अनुमती ताणी निवास केलेले स्थलारि
देवालय स्थापन करचाक ॥८॥

गोंय सोडून आयिल्या त्या जना भरसि कोचीन्तु वासु करचाक जाव्न ।
आसिलो एक कम्मतिदेवरायशर्मा एक प्रमुख वेपारि गोंयचे सासष्टि
प्रदेशाचो जाव्न ॥९॥

वि. एन्. कुडुवा औ. सि. एस्. "दक्षिणेत्यासारस्वत" पुस्तकान्तु बरैले
आशि संगतलो जाव्न देवरायकम्मतिन हाडिले आसिले ।

भंगरा नाण्य अनेक पोतियेंतु घाल्नु तें व्हवचाक जाव्न दोनिशि मनीस आसिले ॥१०॥

कम्मतिदेवरायु कोचीचे तन्ना आसिलो रायालगी थकून विकत घेतिले।
अंण्डिकडव नावाचे एक गांव पूरायि रान जाव्न आसिले ॥११॥

देवरायकम्मतीन तेन्ना आसिले रान पूरायि कत्रून स्पष्ट केले ।
गोंय सोडून आयिले जनाक वास करचाक उपयक्त केले ॥१२॥

तांगेले आनंद अतीव जाव्न आसिले अनी ते नाव दित्तले जले ।
नाव ते आनन्दपुरम् म्होणु म्हळ्यरि संतोषाचे स्थल जाव्न आसूचे तसले ॥१३॥

संगताति अण्डिकडवान्तु आध्य कालाक गौडसारस्वत ब्राह्मणांगेले एकसे पन्नास कुडुंब वासु कोर्नु आसिले ।
आनी संगताति चरित्रपर कोचीन्तु गौडसारस्पत ब्राह्मणागेले तिनीसि साटि कुडुंब वासु कोर्नु आसिले ॥१४॥

कोचि पाल्न करचो रायु कम्मतिदेवरायाक दित्तलो जलो भहुमान ।
तो राजकुडुंबान्तु असचो तिसरो रायाक दिव्चो तसलो भहुमान ॥१५॥

गोया थकून कोचीन्तु येव्चे वेळारि कम्मति देवरायु तागेले तरुवारि हडतलो जलो ।
णव दुर्गा म्हळ्यारि णव दुर्गा देवियो गोयान्तु सासष्टिन्तु आराधन कोर्नु आसिलो ॥१६॥

कम्मतिदेवरायान स्थापन केले ताणे हाडिले णव दुर्गांक एक देवाल्यान्तु
ताणे निर्माण केलेले ।
त्या देवालयाक पखे घालप नत्तिले आसिले स्थल ते भूमि रान स्पष्ट केलेले
॥१७॥

ताणे सुरु केले पूजा इत्यादि अनी वार्षिक उत्सव त्या देवालयान्तु ।
गाव्चे जनानि म्हणचे आसिले "तालपोलि" म्होणु चलचे उत्सवाक त्या
देवालयान्तु ॥१८॥

असा देवालय णव दुर्गा नावान जल्यारि दुसरे नाव जना भरसि त्या
स्थलारि आसिले ।
म्हणताति जन ते देवालयाक "मूडियिल्ला अंबलम्" म्हळ्यारि असा एक
देवालय पखे बन्दप् नत्तिले ॥१९॥

ते देवालय असा अतां चलोव्नु वरचे जाव्न "कीळेडम्" नावान जाव्न ।
म्हळयारि ते उपदेवालय जाव्न असा आनन्दपुरम् तिरुमलदेवस्वं नावाचे
देवस्थानाचे जाव्न ॥२०॥

गैडसारस्वतब्राह्मण केरळान्तु वासु केलेले असा ते वेंकटेश्वर देवाले
आराधक जाव्न ।
प्रथम वेंकटेश्वराले देवालय समुदायान असा ते कोचीन्तु स्थापन केलेले
जाव्न ॥२१॥

देवालय ते जाण जावप् जले कोचि तिरुमलदेवस्वं म्होणु त्या नावान ।
मूर्ति ती त्या देवालयान्तुली हडली आसली कुंभकोण मठाचे विजयीन्द्रतीर्थ
स्वाम्यान ॥२२॥

माळपै सरदेशायि वरणे गोंयचो कोण तो आयिलो आसिलो कोचीन्तु
कम्मतिदेवराया सहित गोंयचे सासष्टिचे ।
ताणे ती मूर्ति वेंकटेश्वरालि घेतिली स्वाम्यालगी थकून कनकाभिषेक कोर्नु
त्या मूर्तिक नाण्यानि भंगराचे ॥२३॥

विश्वासु पव्तायि भक्त जन ते विग्रह पूर्वेक अराधन कोर्नु आयिलो तो
रायु आसिलो ।
तो विजय नगराचो सलुवानरसिंहराया आक्रमण कोर्नु सिंहासन घेतिलो
एकसासचर्रशिबासत्तरि कृस्तु वर्षा जाव्न आसिलो ॥२४॥

चरित्र ते संगता सलुवानरसिंहराया एक वोडलो भक्तु आसिलो तिरुमल
पर्वताचेरि आसिल्या वेंकटेश देवालो ।
संगताति असा तो रायु वारंवार देवाले दर्शन अनी देवाले आराधनेक जाव्न
वताति आसिलो ॥२५॥

जल्यारि केन्ना तो देहान अयोग्य जलो तिरुमल वेंकटेश देवाले दर्शन
गेव्चाक जाव्न ।
तेन्ना एक रात्री तका एक स्वप्न पडले तका स्वप्नान्तु देवु संगतलो जाव्न ॥२६॥

ताणे अनि त्रासु कडचे ना देवाले दर्शनाक जाव्न तिरुमलेक येव्चे ।
अनी देवु तो येत्ता म्होणु राजधानीन्तु ताणे वासु कोर्नु येव्चे ॥२७॥

रायाक देवु वापस स्वप्नान्तु संगतलो जलो एक शिल्पि तो येत्तोलो अनी
रायाक तो दिकतोलो ।
विग्रह कसलेंयि निर्माण करचे आसा वे ? ते विग्रह शिल्पि निर्माण
करतलो म्होणु संगतलो जलो ॥२८॥

रायान तका आवश्या अनुसरण जाव्न आधश्य आसिले सामान दिवंका असा म्होणु संगतलो जलो ।
तो शिलपि द्रव्य स्वीकारु कोर्नु विग्रह निर्माण करतलो तिरुमलदेयाले रायाक भारि संतोषु जलो ॥२९॥

सत्य म्होणु संगूयात स्वप्नान्तु सांगल्या प्रमाण शिल्पि राया मुकारि प्रकट जलो द्रव्य ताणे घेतिले ।
विग्रह निर्माणाक आवश्या अनुसरण असूचे गेलो एक कुडीन्तु अनी कूडिचे कवड ताणेचि जाव्न धांपले ॥३०॥

तो शिल्पि खूब वेळ मरेन रबूनीय भायर आयिलो ना आसिलो रायान ते कूडीचे कवड मोडले अनी उक्ते केले ।
तेन्ना अतिशय म्होणु संगूयात रायु दिकतलो जलो कवड उक्ते केलेले कूडीन्तु भितेरि एक तेजस्वी विग्रह सप्तगिरीचो वेंकटश देवाले ॥३१॥

रायु अनुमान करतलो जलो तो शिलपि कोणीय आसचो नयि जल्यारि विश्वकर्माचि असतोलो ।
देखून त्या विग्रहाक म्हणतातिं जले स्वयंभू म्हळ्यारि मनीस वर्गान नयि निर्माण केलोलो ॥३२॥

त्या नन्तर बेगिन रायु एक देवालय विग्रहाचे प्रतिष्टेक जाव्न निर्माण करतलो जलो ।
जल्यारि प्रतिष्टेचे समारंभाचे पूर्वेक रात्रि वेळारि देवु स्वप्नान्तु रायाक दर्शन दित्तलो जलो ॥३३॥

अनी संगतलो जलो कळेयत जाव्न रायाक एक शुभ मुहूर्तु प्रतिष्ट करचे विग्रहाचे ।
प्रतिष्ट करचे मुहूर्तु आकाशान्तु एक दुंदुभि वाध्य जत्तले तेन्ना विग्रह प्रतिष्ट करचे ॥३४॥

भाग्य हीन म्होणु संगूयात दुंदुभि वाध्य अयकूचे वेळ पोळोव्नु आसिले ।
त्या वेळारि थोडे कवळे आकाशान्तु चोंचिन्तु सिरपुटं घेव्नु उबतले जले ॥३५॥

उबता उबता कव्ळया चोंचीन्तु आसिले सिरपुट आकस्मिक जाव्न सकल पडले ।
ते पडलेले सिरपुटं भायिर वजूक जून्न आसिले भेरीरि पडतेले जले ॥३६॥

सिरपुटं ते भेरीरि पडलेल्यान भेरी वाध्य ते जले ।
दुंदुभि वाध्य म्होणु लेकिले चुकून प्रतिष्टा करतले जले ॥३७॥

स्वल्प समयु जले नन्तर रायान आकाशान्तु सत्य जाव्न आसिले दुंदुभि वाध्य अयिकिले ।
तेन्ना रायाक कळतले जले ताणे अयिकिले पूर्वेक जलेले ते वाध्य चुकून आसिले ॥३८॥

अनी ताणे केलेली ती विग्रह प्रतिष्टा मुहूर्तु चुकून अशुभ मुहूर्तारि जाव्न आसिले असा।
रायु दुखित जलो आनी शयन कोरूक शयन ग्रहान्तु गेलो आनी निद्रित जलो असा ॥३९॥

दुःखित जलेले त्या रायाक निदान्तु स्वप्न पडले स्वप्नान्तु देवु प्रकट जाव्न संगतलो जलो ।
देवान तका शांन्त करप केले सांगिले केन्नांयि ताणे आसूचे काल मरेन तजेलगी अस्तलो ॥४०॥

देवान अनिकयि रायालगी सांगिले देवाली उच्छा तं प्रतिष्टा अशुभ मुहूर्ताचेरि ती जलेले जाव्न ।
देवाली इच्छा असा किते म्हळ्यारि तो विजयनगर राजधानि सोडून कोंचि गोश्रीपुरान्तु वत्तलो जाव्न ॥४१॥

रायाले मरणा अनन्तर एक व्होडलो उज्ञो देवालया परिसरान्तु व्यापित जलो ।
देवाले विग्रह पूजन करचो पुरोहित विग्रह देवाले काडून धावंत जलो ॥४२॥

तो एकि उदाक नत्तिलि पुरातन भांयि धावुन वचे वाटेरि दिकतलो जलो ।
म्हणताति त्या भांयिक “चेप्पिभांयि” तो पुरोहित ते विग्रह भांयितु उडेयतलो जलो ॥४३॥

कुंभकोण मठाधिपति श्रीमत् विजयीन्द्रतीर्थस्पामि मध्वाचार्याले शिष्य परंपरेन्तु आसिलो वोडलो नाव पाविलो तीर्थस्थल दर्शन कोर्नु येत्तालो ।
यात्रा करतना चेप्पि भांयिचे समीप जाव्न येव्नु बसलो अनी स्नान कोर्नु जत्तरि स्वाम्यानि संध्यावन्दन आरंभिले ॥४४॥

ताचे समाप्ति वेळारि एक सोरोपु स्वाम्या मुखारि येव्न रबलो ताणे ताचे फण विस्तारप केले ।
तो मार्गदर्शन दित्ता जाव्न ल्हवु ल्हवु चलत आरंभिले स्वामि त्या सर्पा मगशि वचे आरंभिले ॥४५॥

चलता चलता तो सोरोपु स्वल्प दूर गेल्या नन्तर चेप्पि भांयंन्तु देवतलो जलो ।
स्वाम्यानि ती चेप्पि भांयि पळयली अनी सकल गेल्या तो सोरोपु अदृश्य जलो ॥४६॥

स्वाम्यानि ते तेजस्वी जाव्न आस्तिले वेंकटेश्वराले विग्रह दिकिले स्वामि चेप्पि भायन्तु ल्हवूचि देवले ।
विग्रह ते हतान्तु काणु वैरि आयिले नन्तर संध्यावंन्दन करचे जाव्न आसिले स्थलारि दवरले ॥४७॥

त्या तेजस्वी जाव्न आसिले विग्रहाक स्वाम्यानि पूज केली मागीर स्वाम्यान यात्रा आरंभिले ।
लगी आसिले ग्रामान्तु स्वामि आयिले विश्रामु काडिले रात्री स्वप्रान्तु वेंकटेशदेवाक दिकतले जले ॥४८॥

देवान स्वाम्याक स्वप्रान्तु निर्देश दिलो वोचूका काचीन्तु आसिले गोश्रीपुरान्तु कारण देवाली इच्छ देवाली ती मूर्ति स्थापन कोरका कोचीन्तु ।
अनी थयि शास्वत जाव्न अस्तली ती मूर्ति कोंचि गोश्रीपुरान्तु, देवान दिलेले निरदेशाक अनुसरण जाव्न स्वामि येत्तले जले कोचीन्तु ॥४९॥

कोचीन्तु आयिले विजयीन्द्रतीर्थ स्वाम्याक कोचिचे महाजनांगेले प्रमुखु माळपै व्होड स्वीकरण स्वाम्याक दित्तलो जलो ।
स्वामि कोचि महाजनांगेले प्रमुखु माळपैल्या अभ्यर्थन कोचीन्तु निवास कोरका म्हळेले स्वीकार करतले जलो ॥५०॥

स्वामि कोंचि निवास कोर्नु येञ्चे वेळारि विजयनगर रायान आराधन केलेले वेंकटपतीले तेजस्वी विग्रह पूजन करचे दिकतलो जलो ।

माळपै विग्रह पळोव्नु त्याची महिमा विजयनगरान्तु आसिल्ले चरित्र अयकून कोचि महाजनाक आराधन कोरूक स्वाम्यालगि मार्गाण करतलो जलो ॥५१॥

माळपैलि मागणी अयकून स्वाम्यानि सांगिले विजयनगर सांडले नन्तर वेंकटेशदेवाक कोचि गोश्रीपुरान्तु येव्नु महाजनालि आराधन स्वीकार कोरूक इच्छ असा ।
देखून देवान स्वप्रान्तु प्रत्यक्ष जाव्न स्वाम्यालगी सांगितले जले कोचिन्तु प्रयाण कोर्नु देवालि ती प्रतिमा कोचि महाजनाक दिव्का असा ॥५२॥

माळपै विजयीन्द्रतीर्थ स्वाम्यालगी संगतलो जलो वेंकटपतिदेवाक कोची महाजनाक आराधनेक दिव्याक निच्छित केलेल्या असा म्होणु कोचि महाजनाक भारी संतोषु असा ।
जल्यारि कोचि महाजनानि देवालि प्रतिमा स्वीकारु करचे खतीरि स्वाम्याक महाजनाले जाव्न कसले समर्पण करचे असा स्वाम्यानि प्रकट कोरका असा ॥५३॥

विजयीन्द्रतीर्थस्वामि कोचिमहाजनालगि संगतले जले कोचिमहाजन मध्वाचार्याले मत आचरण कोर्नु येव्चे अनी मध्वाचार्याक गुरु जाव्न स्वीकार कोर्नु आयिले महाजन असा ।
विजयीन्द्रतीर्थस्वामि ते मध्वाचार्याले शिष्य परंपरेन्तु कुंभकोणमठाचे स्वामि तं देखून कोचिमहाजनानि वेंकटपति देवाक कनकाभिषेक कोर्नु देवाली प्रतिमा स्वीकार करचे असा ॥५४॥

माळपै कोचि महाजनाले प्रमुख असा कोचि महाजनाक जाव्न स्वाम्याले पादुकांचेर नमस्कार कोर्नु कोचि महाजनाले कनकाभिषेक कर्ता म्होणु संगतलो जलो ।

कोचि असा तिनिसिसाटि गौडसारस्वतब्राह्मणांगेले गरां तनी समर्पियिले भंगरा नाण्यं नुपूर जलेले माळपैयेलेयि कोर्नु कनकाभिषेक करचे म्होणु निच्छित करतलो जलो ॥५५॥

कोचि महाजनागोले प्रमुखु माळपैन महाजनानि समर्पण केलेले भंगारा नाण्यं अनी तगेलेयि जाव्न आसिले स्वाम्याले संनिधानान्तु अर्पण करतले जले । स्वाम्यानि भक्तिपूर्ण समर्पण केलेले भंगरा नाण्यं महाजनानि अनी माळपैयालेयि मेळनु आसिले काणु स्वामि वेंकटेश देवाक कनकाभिषेक करतले जले ॥५६॥

स्वाम्यागेले दिव्य हस्तानि वेंकटेशदेवाक कनकाभिषेक कोर्नु जले नन्तर स्वामि माळपैक स्वाम्याले मुकारि येव्चाक आज्ञा दित्तले जले ।
माळपै स्वाम्याले आज्ञा अनुसरण कोर्नु महाजनाले प्रतिनिधि जाव्न स्वाम्याले सन्निधानान्तु येव्न रबतलो जलो पादुकांचेरि नमन केले ॥५७॥

श्रीमत् विजयीन्द्रतीर्थ स्वाम्यालि वेंकटेशदेवाली महिमा विषय अनी कोचिमहाजनानि भक्तिपूर्ण देवाक कनकाभिषेक स्वाम्याले दिव्य हस्थानि करेयल्यान असा देवाक तृप्ति जले ।
देवाली इच्छा अनुसरण विजयनगरी थकून कोचि गोश्रीपुरान्त प्रतिष्टित असचाक आसिले देवाली इच्छा पूर्ण केलेल्यान देवाली प्रतिमा माळपैक दित्तले जले ॥५८॥

स्वामि कोचिमहाजनाक जाव्न आराधन कोरूक विजयनगरीन्तु थकून कोचि आयिलो स्वयंभू वेंकटपतीक कोचि महाजनाले प्रमुख माळपैक दिलेल्या नन्तर संगतले जले ।
कोचिमहाजनानि आराधन कोरूक दिलेले देवाक एक नूतन देवालय निर्माण करचे प्रतिष्टा करचे गौडसारस्वतब्राह्मण समुदायांक वेंकटपति मुख्य देवु जाव्न अस्तले ॥५९॥

त्या नन्तर स्वामि विजयीन्द्रतीर्थ कुंभकोणमठाधिपति मध्वाचार्यांले द्वैतमत सिध्दान्त प्रचार कोर्नु कोंचि सोड्डून स्वाम्यले मठस्थल कुंभकोणान्तु प्रयाण आरंभिले ।
उपरान्ते कोंचिचे महाजनानि सर्वै मेळनु वेंकटपतीक प्रतिष्ट करचे खतींरि एक नूतन जाव्न देवालय कोंचिगोश्रीपुरान्तु निर्माण करतले जले ॥६०॥

कोचि महाजनानि गोश्रीपुरान्तु नूतन जाव्न बन्दिले देवालयान्तु वेंकटपतीले प्रतिष्टेक जाव्न कुंभकोणमठाधिपति विजयीन्द्रतीर्थस्वाम्याले शिष्य अनंतरगामि कुंभकोणमठाधिपति श्रीमत्सुधीन्द्रतीर्थस्वाम्याक आमन्त्रण करतले जले ।
स्वामिसुधीन्द्रतीर्थ कुंभकोणमठाधिपति कोंचि महाजनाले विनंति स्वीकार कोर्नु कोचीन्तु आयिले एकसासपैंशिणवार्णवि कृस्तब्दान्तु चैत्रमास चित्र नक्षत्र पुनवेक वेंकटपतीलि प्रतिष्टा करतले जले ॥६१॥

कुंभकोणमठाधिश विजयीन्द्रतीर्थस्वाम्याले शिष्यजाव्न आसिले अनंतरगामि सुधीन्द्रतीर्थस्वाम्यानि वेंकटपतीक प्रतिष्ट करचे त्या दिवसा अंडिकडव आनन्दपुराचे सासष्टि देवारायकम्मतिशार्मा उपस्थित आसिलो ।
वेंकटपतीले विग्रह प्रतिष्ट जले नन्तर देवाक साष्टांग प्रणाम केले अनी स्वामि सुधीन्द्रतीर्थागेले चरणकमलांचेरि नमन कोर्नु अशीर्वाद गेतिलो ॥६२॥

नूतन निर्मित देवालयान्तु प्रतिष्टित आसिले तेजस्वी वेंकटपतीले विग्रह दर्शन घेतिले नन्तर देवरायकम्मति ताजे अंडिकडव आनन्दपुराचे ग्रहान्तु वत्तलो जलो ।
अंडिकडवान्तु वासुकरचे एकशि पन्नास गौडसारस्वतब्राह्मणाले प्रमुख अनी कोंचिरायान तिसरे रायाले स्थान दीव्नु भहुमान केलेल्ले वेंकडपतीलो भक्तु जत्तलो जलो ॥६ ॥

वेंकटपतीलो भक्तु जले नन्तर कोचि वेंकटपतीले दर्शन घेव्चाक वारंवार राजपदवीर कोचीन्तु येव्नु वेंकटपतीले दर्शन घेतलो जलो ।
देवरायकम्मतीक वर्ष जलेल्यान मंन्तारपण आसिल्यान कोचीन्तु येव्चाक तका देहाक स्वादीन ना जले अनी तो दुःखित जलो ॥६४॥

ताजि निरंतर भक्ति पळोव्नु वेंकटपतिदेवान देवरायकम्मतीक स्वप्रान्तु दर्शन दिले अनी संगतलो जलो भक्तु जाव्न आसिल्य तुगेल्या ग्रहान्तु असा येव्चे ।
स्वप्रान्तु वेंकटपति देवु अनी एक संगतालो जलो एक शिलपि वेंकटपतीले विग्रह घेव्नु येत्तल्ने ते शिल्प्या थकून घेवचे आराधन करचे ॥६५॥

स्वप्रान्तु देवान सांगिल्या प्रमाण शिल्पि देवरायकम्मतीले गरकडे येत्तलो जलो संगतलो जलो असा एक वेंकटपतीले विग्रह जायि वे ? पूजनेक दवरचाक ।
देवरायकम्मतिक स्वप्रातु देवान सांगिले यथार्थ जले शिल्पीन दकेयले विग्रह कोचिवेंकटपतीले समान आसिले देवरायकम्मतीन शिल्प्यालागि मागणी केली दिव्चाक पूजनेक दवर्चाक ॥६६॥

शिल्पि तो संगतलो जलो विग्रह वेंकटपतीले दिव्चे पयले त्या विग्रहाक कनकाभिषेक कोरका म्होणु सांगिले ।
देवरायकम्मतीन ते सम्मत दिले भंगरा नाण्यं हाडिले कनकाभिषेक केल्लो शिल्प्यान ते विग्रह देवरायकम्मतीक दिले ॥६७॥

भंगरा नाण्यं घेव्नु शिल्पि तो वत्तलो जलो वत्ता वत्ता वटेरि तो अप्रत्यक्ष जलो खयीचि तका दिकूक मेळना जले ।
देवरायकम्मतीक ते पळोव्नु अतिशयु जलो कळतले जले ते तका विग्रह शिलपि म्होणु आयिलो तो विश्वकर्मा म्होणु कळतले जले ॥६८॥

त्या नन्तर देवरायकम्मति तेजस्वी जाव्न आसिलें वेंकटपतीलें विग्रह एक भंगराततटान्तु दवोर्नु गरान्तुले देवाक पूजन करचे कुडीन्तु दवर्तलो जलो ।
कुडीन्तु ते भंगराततटान्तु दवरलेले वेंकटेश्वर देवालें विग्रह देवरायकम्मतिशर्मा दिस दिस स्नान कोर्नु संध्यावन्दन कोर्नु देवपूजा करीत अस्तलो जलो ॥६९॥

वारध्यक्यान कोर्नु देहाक अस्वस्तता येत्ता जलेल्यान कळतले जले तागेले अंतिम समीप अस्तले म्होणु कळतले जले असा ।
ताणे पुत्राक उळदून सांगतलो जलो तजे मरणानन्तर देवाक एक नूतन देवालय निर्माण कोर्नु प्रतिष्टा कोर्का असा ॥७०॥

पुत्रालगी मनान्तुली उच्छा सांगिल्या उपरान्ते देवरायकम्मति दिवंगत जलो पुत्रान तागेले बप्सूले मनान्तुली इच्छा पूर्ण कोरूक जाव्न निर्णय काडिलो ।
तोडोवु जाव्नत्तिले देवालयाचे गर्भग्रहाचे स्थल निच्छित करचाक जाव्न तो मुकारसितलो जलो रात्रि देवान स्वप्नान्तु देवरायकम्मतिले पुत्राक कळेयत जलो ॥७१॥

एक गायिक गरा थकून उत्तरेक सोडका गायि एक स्थलारि रबून होटीन्तुले दूध सोडतली त्या स्थलारि वेंकटेश्वराक प्रतिष्टा करचे असा ।
तशि स्वप्नान्तु देवान सागिंल्या प्रकार देवरायकम्मतीलो पुत्रु लक्षणयुक्त आसिले दूध दिव्चे गायक पूजन कोर्नु उत्तर दिकारि सोडतोलो जलो असा ॥७२॥

गायि ती चरत चरत उत्तरेक वत्ता जली गरा थकून स्वल्प दूर एक पवित्र स्थलारि रबली शांततेन ।
तिजे ते दृश्य दिकून देवरायकम्मतीले पुत्राले सेवकानि धाव्न वोचून कळेयले होंटीन्तुले ते दूध सकल सोडिले गायिन ॥७३॥

देवरायकम्मतिलो पुत्रु शीघ्र बायिर सरलो गायिचे होटीन्तुले दूध सोडिले स्थल दर्शन केले त्या स्थलारि देवाल्य निर्माणाक निच्छित केले ।
देवाल्य बन्दपाचे शास्त्रझांक आपेयतलो जलो अनी निर्देशु दिलो देवळ बन्दपाक जाव्न अनी तानी शास्त्रविधि प्रकारि देवळ निर्माण केले ॥७४॥

नूतन निर्माण केलेले देवालयान्तु देवरायकम्मतीन आराधन केलेले शिल्पीन समर्पण केलेले वेंकटपतीले विग्रह प्रतिष्टा कोरूक आघोषु आरंभिले शास्त्र अनुसरण जाव्न ।
देवरायकम्मतिलो पूतु प्रतिष्टा करतलो जलो एकसासपैशिसाटि शक संवत्सरान्तु जेष्ट शुध्द दशमीक बहुधान्य संवत्सरान्तु म्हळ्यारि बारा मे एकसासशसिअठतीस कृस्ताब्दान्तु जाव्न ॥७६॥

वेंकटेश्वर प्रतिष्टा जलेले संवत्सर अनी दिवस जनाक कळचे खतीरि पाषाणाचे फतराचेरि बरोवप् केल्या संस्कृत भाषेन हळे कन्नड लिपीन असा । ते पूर्वेक सांगिल्या प्रमाणि संस्कृतान अशी बरैल्या "अस्मिन् अबधे १५६० बहुधान्य संवत्सरे जेष्ट शुध्द दसम्यां वेंकटेश प्रतिष्टा" म्होणु असा ॥७६॥

पाषाण शिलालेखन कन्नड भाषे लीपीन बरैलेल्यान कळेयता देवरायकम्मति कोचीन्तु गोया थकून आयिल्या वेळारि कोचीन्तु आसिली कन्नड लिपि प्रचलित जाव्न ।
कारण गोय एक कालाक करनाटकाचे कदंबराय पालन करताले कन्नड लिपी प्रचलित् केल्या आसिले ते चरित्र गवेषकांक असा कळचे जाव्न ॥७७॥

वेंकटेशदेवाक प्रतिष्ट केल्या नन्तर गोयचे सासष्टि प्रदेसा थकून काचि येव्नु अण्डिकडवान्तु वास केलेल्या देवरायकम्मतिशर्मा अनी ताजी धर्मपत्नी जल्या "वोडाँ" ।

केन्नायि तांची उडगासाक आसूचे खतीरि मुकारसून यव्चे पिळग्यांक जाव्न
एक स्मृतिस्तंभं स्थापन कोरूक जनांनि निर्णय केल्या दिले
नाव "वोडाँ" ॥७८॥

ते असा संगचाक प्रथम जाव्नु इंगलेण्डा थकून अमेरिकेन्तु आधिवास
केलेल्यांक म्हण्ताति "पिलिग्रिम् फादर्स" म्होणु ।
तशि सासष्टि थकून अण्डिकडव ग्रामान्तु प्रथम जाव्नु आधिवास केलेल्यान
म्हण्ताति कोंकणीन्तु तांका वोडाँ म्होणु ॥७९॥

वोड अनी सान दोनि पाषाणाचे फत्राचे स्थभं देवरायकम्मति अनी ताजी
भायिल "लक्षमीलें" स्मृति खतीरि दोनि स्थंभ स्थापन केले असा ।
ते स्थापन केलेले देवालयाचे उत्तरपच्छिम वटेरि अनी असा केन्नायि दीवो
लावप् तांगेले अनुग्रहाक इंग्रजीन्तु "पिलिग्रिम् फादरस्" म्होणु
म्हणताति असा ॥८०॥

देवालयान्तु जनागेले उत्तरोत्तर अैश्वर्य अभिवृध्दि अनी राज्यान्तु शान्तता
मेळचे खतीरि जाव्न देवालयान्तु वार्षिक महोत्सव आरंभिले असा ।
महोत्सव तो असा वर्षाडि आठ दिवस ते असा मलयाळि मासु मकर -
कुंभं उत्तर नक्षत्रा दिवसा जाव्न असा ॥८१॥

देवालय चलोव्न वरचाक जाव्न एक कमिटि जनानि वेंचून कडचे, गाव तो
अण्डिकडव आसिलो एक कालाक आनन्दपुरम् नावान अभिवृध्दिचो जाव्न ।
पडलो तो गांव कष्टान्तु समुद्रु आसिलो तीन मयिल दूरा समुद्रान
अतिक्रमण कोर्नु जल्या देवालयाचे अशि फीट लगी पाविलो जाव्न ॥८२॥

भूमि सर्वै समुद्रान्तु बुडली देवळाचे पूर्व दिकारि असा विशाल एक नयि
समुद्राचे अतिक्रमण नियन्त्रणाक सरकारान पषणाचि भित्ति बन्दित केले ।

देवस्वाली भूमि समुद्रान्तु गेली अनी आसली भूमि “लेण्ड रिफोरम्स् एक्टान”
देवस्वं भाडेकारांक तांचे नावान तंकाचि जाव्न तांका मेळप् जले ॥८३॥

गौडसारस्वतब्राह्मण पूर्वेक प्रथम जाव्न अण्डिकडव गावान्तु वासु कोर्नु
आसिले ते कुडंब समेत तो गाव सोडतले जले ।
वासु कोरूक विविद स्थलारि केरळान्तु अनी अतँ असा वीस म्होणु संगूयात
कुडुंब अण्डिकडव गावान्तु अवशेष जले ॥८४॥

अण्डिकडवाचो कम्मतिदेवरायु एक व्होडलौ भक्तु वेंकटेश्वर देवालो
आसिलो अनी आराधन कोर्नु येत्तालो त्या वेंकटेश्वर देवाक ।
आयिलो वेंकटेश्वर देवु ताणे वासु कोर्नु आयिले स्थलारि स्वीकार कोरूक
ताणे करचि आराधना वेंकटेश्वर देवाक ॥८५॥

कारण ते तका कोचीन्तु वचाक जायिना असिले मूर्ति ती ताणे आराधन
करचि दर्शनाक देहान बलहीन मंतारो जाव्नु आसिलो ।
जन म्हणताति जले देवु तो मन्त्रयांगेलो देवु संक्षिप्त जाव्न संगताति असा
“मन्तारोदेवु” म्हळयारि तो वृध्द जाव्न आसिले जनागेलो ॥८६॥

केरळान्तु गौडसारस्वतब्राह्मणागेले देवालयान्तु अतीव पुरातन आसिले
देवालय तं अण्डिकडव वेंकटेश्वरदेवाले कारण देवालयं वेंकटेश्वरदेवाली
आसली भूयिष्ट पुनः प्रतिष्ट जलेली असा ।
मूल स्थान सोडून दुसरे स्थलारि प्रतिष्ट केलेली असा जल्यारि अंडिकडव प्रतिष्ट
वेंकटपतीक परिवर्तन नात्तिले तेचि स्थलारि आजि पर्यन्त असा ॥८७॥

देवळ ते आसचे अण्डिकडव गाव एक धार्मिक पुण्य स्थल जाव्न केरळ,
करनाटक महराष्ट्र वासु करचे गौडसारस्वत ब्राह्मणांगेले जाव्न असा ।
त्या गावान्तु तं काशीमठाधिपति श्रीमत् वरदेन्द्रतीर्थस्वामि पूर्व आश्रमान्तु

देवालयाचे लगी जाव्न आसिले ग्रहान्तु तांगेले बाल्य काल विनियोग केलेले असा ॥८८॥

म्हणताति असा तांका "अण्डिकडवेचेस्वामि" म्होणु अनी त्या स्वाम्यालो समाधि / वृन्दावन असा मलबार हिल्स् वालकेश्वर बानुगंगा तीराति मुंबैय महराष्ट्रान्तु ।
पूर्व आश्रमान्तु ते कोचिचे तिरुमलदेवस्थानाचे महाजन सदस्य अनंन्तमल्यालो दुसरो पुत्रु जाव्न जनमाक अयिलो असा गिरिमलो म्होणु नावान कोचीन्तु ॥८९॥

अनन्तमल्याले कुडुंबाचि एक शाखा आसली अण्डिकडवान्तु अनी तांगेले गर देवालयाचे पूर्व दिकारि म्हणताति "नडकल" म्हळ्यारि देवाल्याचे नोडया लगी जाव्न ।
अनन्तमल्याले मन्तालो नत्तु नागमलो वेंकटेश्वरमलो अण्डिकडव आसिलो तका संतान नत्तिल्यान अनन्तमल्याले पुत्रु गिरिमल्याक अण्डिकडवान्तु बाल्या अवस्थेन्तु आसिलो पोसतालो जाव्न ॥९०॥

तशि अस्तना काशीमठाधिपति श्रीमत् भुवनेंन्द्रतीर्थस्वामि कोचि महाजनानि समर्पण केलेली विनन्ति स्वीकार कोर्नु कोचि तिरुमलदेवस्वं देवालयान्तु येत्तले जले ।
तेन्ना अण्डिकडव गावन्तु नागमलो वेंकटेश्वरमल्याले गरकडे वासु कोर्नु येव्चो गिरिमलो कोचीन्तु आसिल्या गरकडे येत्तलो जलो तागेले बप्पूले ॥९१॥

कोचि आयिले नन्तर स्वाम्यानि मठान्तु वेदव्यासालि पूजा करचे पळेयले । मठान्तु अनेक भक्तजन देवाले मुकारि देवाले भजन कर्ताति आसिले ॥९२॥

गिरिमलो तागेले प्रायेचे मित्रांकयि गेव्नु मठान्तु येत्तालो स्वाम्याक करचि पादपूजा पळयतालो स्वाम्यानि ते सन्प्रायेचे गिरिमल्याक पोळोव्नु कुडुंबाचे अन्वेषण केले ।
अण्डिकडव आसिले गिरिमल्याले जातक पळोव्नु सन्यासि योगु आसिले दिकिले बप्सूले अवसूले अनुमति मेळ्या उपरान्ते सन्यास दीक्षा दिवचे निर्णय केले ॥९३॥

सन्यासि दीक्षा दिव्चाक बपसूलीयि अवसूलीय अनुमति मेळ्या नन्तर कशीमठाधिपति श्रीमत्भुवनेन्द्रतीर्थस्वामि दा वर्ष प्रयि आसिले गिरिमल्याक गेव्नु मंजेश्वराक वत्तले जले ।
मंजेश्वर अनंतेश्वरदेवालयान्तु एकसासअठशिससत्तेरि कृस्तु वर्ष जूण मास स दिवसा वरदेन्द्रतीर्थ म्होणु नाव दिले तशी अण्डिकडव गाव पुण्य स्थल जले ॥९४॥

गिरिमलो श्रिमत् वरदेन्द्रतीर्थस्वामि म्होणु नावान काशीमठाचे स्वामि जलेल्यान अण्डिकडव पूर्वा आश्रमाचे गरकडे पूर्व आश्रमाचे मल्गोडो भावु कृष्णमल्यान् रबूचे जले ।
कृष्णामल्याक संतान नत्तिल्यान वरदेन्द्रतीर्थस्वाम्यानि भुवनेन्द्रतीर्थस्वाम्याले पूर्व आश्रमान्तुलो दकूलो भावु कृष्णकम्मतीलो दकूलो पुत्रु अप्पुलकम्मतीक पोसको काडूक जाव्न आझ दित्तले जले ॥९५॥

तशि कृष्णकम्मतीलो दकूलो पुत्रु अप्पलकम्मतिक बसरूराक भुवनेन्द्रतीर्थस्वाम्याले वृन्दावना मुकारि वरदेन्द्रतीर्थस्वाम्याले सानिध्यान्तु नारायण म्होणु नाव दीव्नु कृष्णमलो पोसको कडतलो जलो ।
नारायणमलो त्या नन्तर विध्याभ्यासु बसरूरान्तु अनी कोचीन्तु कोर्नु पूर्ण केल्या उपरान्ते मामु दशग्रन्थी हरिरंगभटाली दूव सरस्वतिबायिक विवाहु करतलो जलो ॥९६॥

सरस्वतिबायि ल्हान प्रयेरि शिकली बपूस कोंचीतरुमल्लदेवस्थं मल्शान्ति
दशग्रन्थीहरिरंगभट अध्यापक कारवारसुंकेरीन्तु आर्यवेदपाठशालेन्तु
वेदशास्त्रसंस्कृत शिकली अनी मराठी, गणित केनरा स्कूळान्तु शिकली।
त्या नन्तर उडुपीन्तु तिजो बपूस वेंकटरमणदेवस्थानाचे
व्यासरधुपतिवेदपाठशाळेन्तु शिकेयताना शिकली पण्डितांथकून कन्नड भास
कर्नाटक संगीत वीणा वाध्य इन्यादिक शिकतली जली ॥९७॥

उपरान्ते मंजेश्वरान्तु हरिरंगभट अध्यापक जाव्न
श्रीमदनन्देश्वरआर्यवेदपाठशाळा स्थापन कोर्नु वेद शिकेयिले विध्यार्थ्यांक
सरस्वतिबायि कृस्त्यन् बेसल मिषणरि स्कूळान्तु शिकतली जली ।
इंग्रेजी, नीडिलवरक्स्, अंब्रोयडरि, निटिङ, बैबल, बेंड्वजप् शिकली
काशीमठाधिपति श्रीमत् वरदेन्द्रतीर्थ स्वाम्यानि प्रोत्साहन दिले शिवणी
शिकचाक अनी ती शिकली ॥९८॥

कोचीन्तु आयिले नन्तर कोचि "टि. डि. गर्लस्प्रैमरी" शाळेन्तु
एकसासणौशिआठ कृस्तु वर्षा केरळचि प्रथम वनिता अध्यापिका जाव्न
नियुक्त केली ।
बयिलानि काम करचे शास्त्रमार्गाचे अवलंबन करचे जनानि विरोध केलो
अनी त्या विरोधाक राजिनाम ती दितली जली ॥९९॥

गेली ती भर्तारनारायणमल्याले गाव अण्डिकडवान्तु दधुल्याले आधिपत्य
पर्यवसान करचाक एकसासणौशिणव कृस्ताब्द सप्तंबर चोवीस दिवसा
विध्यालय स्थापयिले चेरुडुवांक शिकोव्चाक जाव्न ।
जली ती अध्यापिका जाव्न त्या विध्यालयान्तु असा ते अन्तरदेशीय वनिता
दिवस मार्च अठा दिवसा अघोषाचे पांच मास पैले जाव्न ।

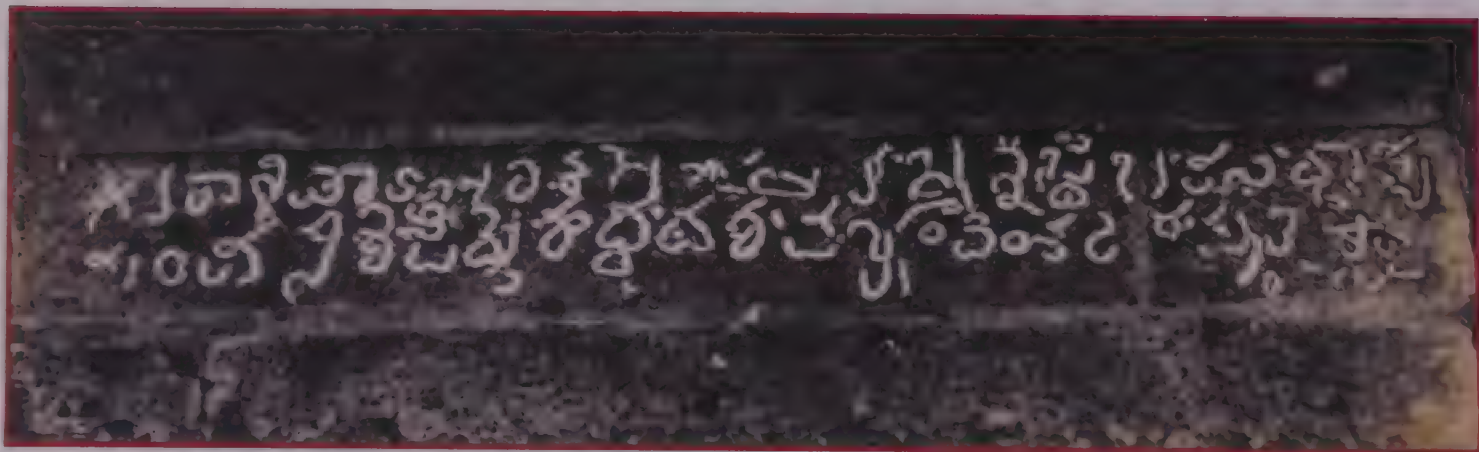
अन्तरदेशीयवनितादिवसाचे कारण बर्यिलानि डेन्मार्कांचे कोपनेगनान्तु मार्च केलेले एकसासणौंशिदा "मार्च" अठ कृस्ताब्दान्तु जल्यारि असा सत्याक चरित्रपर पयले अण्डिकडवाक मेळचे जान्न ॥१००॥

समाप्ति

हावे रचयिले ये कोंकणी काव्य तेरावे शतकम् असा प्रधान्य असचे जान्न अण्डिकटवान्तु बाल्य काल विनियोग कोर्नु पळिळपर्तस्वामि म्होणु म्हणचे ।

काशीमठाधिपति श्रीमत्भुवनेन्द्रतीर्थस्वाम्याले शिष्य अण्डिकडवस्वामि म्होणु म्होण्चे श्रीमत्वरदेन्द्रतीर्थस्वामि मुंबय वालकेश्वरमठान्तु मुक्त जलेले वृन्दावनस्थ स्वाम्याले शें वर्षाचे पुण्यतिथिआचरण कोर्नु येव्चे । महोत्सवाक अनुबंध जान्न दोनसासचौंदा कृस्तु वर्षा स्वाम्याले पादुकांर्चेरि कर्ता समर्वण ये तेरावे शतकम् अनुबंध जान्न पुण्यस्थल अण्डिकडव गावाक असचे ॥१०१॥

STONE INSCRIPTION (1638 A. D.)



The granite slab placed on the pavement in front of the "Mukha Mantapa" of the temple inscribed with the Prathista (installation) that had taken place in the Anandapuram Thirumala Devaswom temple at Andikadavu written in Sanskrit in Halle Kannada script. It reads thus, "Gata Salivahana Sake 1560 Asmin Abde Bhahudhanya Samvatsare Jesta Sudha Dasamyam Venkatesha Prathista".

English Translation of the Poem in Konkani Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresh Venkatesha Satakam

In picturesque surroundings with its panoramic view of the Arabian sea fringed with coconut groves at a place called Andikadavu, a revenue sub-division of Kumbalangi village of Chellanam Panchayat presently called Kannamaly situated at 11 km south of Mattancherry zonal area of the Corporation of Cochin on the Pandikudy-Chellanam Road in the district of Ernakulam in Kerala, stands a historic temple dedicated to Lord Venkateswara which is known locally as Anandapuram Thirumala Devaswom.

According to the stone inscription which can be noticed on one of the granite slabs spread on the pavement of the eastern entrance inside Mukha Mantapam of this temple, the Image of Lord Venkateswara was installed in the year 1638 A.D. The inscription which is in Halle Kannada script reads thus :

"Gata Salivahana Sake 1560 asmin Abdhe Bahudanya Samvatsare Jesta Sudha Dasamyam Venkatesha Prathista".

It means that "In the Saka era of Salivahana 1560 (1638 A.D.) in the Samvatsara of Bhahudanya on the 10^{th} day of the bright half of the lunar month of jesta installation of Venkateswara took place".

The inscription is of importance to the students of Epigraphy as it belongs to the first half of the 17^{th} Century A.D. which shows that the Kannada script was being used for writing Sanskrit in a place like Kerala where Malayalam is the language of the region.

The temple belongs to the Gowda Saraswath Brahmin community known locally as Konkanies who came from the southernmost part of Konkan Desh i.e. Goa and settled down in Kerala during the 16^{th} century A.D. It was the religious

persecution of the Portuguese carried out in Goa during that period that drove the Konkanies to the Malabar cost and other parts of Kerala for settlement.

On their arrival in Cochin in 1560 A.D. the Raja of Cochin gave Gowda Saraswath Brahmins land for their settlement and also permission to build temples at places of their settlement. Among the persons who left Goa for settlement in Cochin was one Devaraya Kamathi, a prominent merchant of Sasasti Pradesh in Goa. It was stated "that he brought such a large number of bags of gold coins with him that it took two hundred persons to carry them." This has been stated by V. N. Kuduva I. C. S. in his book "Dakshinetya Saraswats (Page 125).

Devaraya Kamathi purchased from the then Ruler of Cochin the village of Andikadavu that was then a jungle. He cleared the jungle and made it fit for habitation for Goan migrants. Their joy knew no bounds and they named the place "Ananda Pura", meaning a place of joy. Based on history, it is believed that originally 150 families of Gowda Saraswath Brahmins settled down at Andikadavu and 360 families of Gowda Saraswath Brahmins settled down at Cochin.

The Raja of Cochin conferred on Devaraya Kamathi honours due to the third prince of Cochin. Devaraya Kamathi brought with him in his ship "Nava Durgas", nine Durgas which he used to worship in Sasasti in Goa. He installed the Nava Durgas in the temple constructed by him without roof, on the land cleared of jungles and introduced poojas and annual festival called "Talappoly". The temple is known locally by name "Mudiyilla Ambalam", a temple without roof. The temple is now a Keezhedom, a subordinate temple of Anandapuram Thirumala Devaswom.

Gowda Saraswath Brahmins residing in Kerala are worshippers of Lord Venkateswara. The first Venkateswara Temple that the community built for the Lord was at Cochin. It was known by the name Cochin Thirumala Devaswom. The

Image in that temple was brought by Swami Vijayeendra Tirtha of Kumbakonam Math. One Sri Mala Pai, the Sardesai of Verne in Goa who came to Cochin alongwith Devaraya Kamathi, got the Image of Lord Venkateswara from the Swamiji by performing "Kanakabhishekam" to the Image, that is giving bath in gold coins, It was believed to be the Image once worshipped by King Saluva Narasimha Raya of Vijayanagar who had usurped the throne in 1472 A.D. History states that King Saluva Narasimha Raya was a great devotee of Lord Venkateswara of Thirumalai Hills and he used to visit Him frequently for worship. But when be became physically incapable of visiting Him, one night a vision appeared before the King in his dream and told him that he need not take the trouble of visiting Him and that He would himself come over to his capital city. The King was further told that a sculptor would call on him to cast an Image, that the King should provide him with all the materials necessary and that the Image he would cast would be that of Lord of Thirumalai Hills. The king was highly pleased.

True to the dream, a Sculptor appeared before the King and after getting the materials required for casting an Image, he went into a room and shut himself in. As the Sculptor did not come out even after a reasonable long period of time, the King had the room broke open when to his amazement he saw in the room a resplendent Image of the Lord of the Seven Hills. The King guessed that the Sculptor was none other than Vishwakarma Himself. The Image came to be known as "Swayamboo", one which came into existence by itself.

Soon after the King had a temple built for the installation of the Image. But, before installation ceremony, the Lord appeared in the dream of the King and gave him definite instruction as to the auspicious time at which the installation should take place, that it should take place at a signal given by the beating of Dundubi (drum). But as fate would have it, just at that time of the signal expected to be heard, some crows happened to fly over the Dundhubi with twigs in their beaks and the twigs accidently dropped down on the Dundubhi producing

a sound which was mistaken for the signal indicated by the Lord, and the installation took place at once which was later found to be at an inauspicious time. Only when the King heard the real drum beat did he realize his mistake. The grief stricken King retired to bed, but the Lord pacified him in his dream saying that He would always remain with him till his death. The Lord added that it was at His will that installation took place at an inauspicious time for it was His wish to leave the city later for Gosripura, that is Cochin.

After passing away of the King, a great fire occurred in the Temple premises. The priest who used to perform poojas daily took the Image from the temple and ran away holding it in his hands. On the way, he saw a dilapidated dry well used to be called in Konkani "Cheppi Baaie". The priest threw the Image in the well. Swami Vijayeendra Tirtha of Kumbakonam Math of Madhwacharya lineage while on tour visiting pilgrim centers made a halt nearby the dilapidated dry well where the Image of Lord Venkateswara was lying. At the time of conclusion of his "Sandhyavandanam", a serpent with raised hood appeared in front of the Swamiji showing the sign to follow it. Swamiji followed the Serpent. The Serpent went down in the dilapidated well and disappeared. Swamiji looked down at the bottom of the dilapidated well where the Serpent disappeared. To his surprise, Swamiji saw the Image of Lord Venkateswara lying at the bottom of the well. He went down in the well, took the Image and came out and went back to the place where Sandhyavandanam was performed. Swamiji performed Pooja to the Image and thereafter continued his journey. He made his camp nearby a village. At night, the Lord in his dream directed Swamiji to go to Gosripura that is Cochin. At Cochin, Swamiji was received by Mala Pai, the leader of the Cochin Mahajanam. A grand reception was also given to the Swamiji. He accepted the request of Mala Pai that the Swamiji should make his camp at Cochin. While camping at Cochin, Mala Pai saw the Swamiji performing pooja to the resplendent Image of Lord Venkateswara worshipped by the Ruler of Vijayanagar. Mala Pai came to know the history of the Image and its resplendent nature. Mala Pai requested Swamiji

to hand over the Image to the Mahajanams of Gosripura for worship. In response to the request of Mala Pai, Swamiji said that while abandoning the city of Vijayanagar, the Lord had expressed His desire to go to Gosripura for accepting the worship by the Mahajanams and also directed him to go to Gosripura with the Image and accepting the request of the Mahajanams, the Image should be handed over to them.

Mala Pai said to Swami Vijayendra Tirtha that the Mahajanams are happy on the decision to hand over the Image to them for worship. He informed the Swamiji that the Mahajanams wanted to know whether before handing over the Image to them, is there anything to be presented to Swamiji by them.

Swami Vijayendra Tirtha made known to Cochin Mahajanams that they are the disciples of Saint Madhwacharya following the Dwaita Philosophy propogated by Madhwacharya and accepting him as their prime preceptor. Swami Vijayendra Tirtha is the disciple in the lineage of Madhwacharya and is the head of Kumbakonam Math. Hence he expressed his desire that they should perform "Kanakabhishekam", giving bath in gold coins to the Image of Lord Venkateswara and accept the handing over of the Image to Mahajanams of Cochin.

Sri Mala Pai, the leader of the Cochin Mahajanams fell at the feet of Swami Vijayeendra Tirtha and said that "Kanakabhishekam" will be arranged by the Mahajanams of Cochin. There were 360 families of Gowda Saraswath Brahmins in Cochin. It was decided that gold coins for the Kanakabhishekam will be presented by all the families of Mahajanams and if any deficiency comes that will be made good by Mala Pai. Finally, Mala Pai, the leader of Cochin Mahajanams presented the gold coins offered by Cochin Mahajanams and himself to the Swamiji.

With the gold coins presented with devotion by Mahajanams and Mala Pai, Swamiji performed

Kanakabhishekam to the Lord Venkateswara. After performance of Kanakabhishekam with His divine hands, Swami Vijayendra Tirtha ordered Mala Pai to come and stand before Him.

Swami Vijayendra Tirtha addressed the Mahajanams making it known to them the glory of the Lord Venkateswara and said that the God was highly pleased with the great devotion expressed by the Mahajanams by performing Kanakabhishekam at the divine hands of the Swamiji. Leaving the city of Vijayanagar for Gosripura for installation to be performed by its Mahajanams for their worship happened as per the wishes of the Lord Venkateswara and His wishes have now been fully fulfilled and thereby Swamiji handed over the Image of the Lord Venkateswara to Mala Pai.

Swami Vijayendra Tirtha added that since the "Swayamboo" Image of Lord Venkateswara has now been handed over to Mahajanams, a new temple for Lord Venkateswara is to be constructed and "Prathista" is to be performed in the temple and that for Gowda Saraswath Brahmins, Lord Venkateswara should be the Chief presiding deity for worship.

Thereafter, Swami Vijayendra Tirtha of Kumbakonam Math propagating the tenets of Madhwacharya's Dwaita Sidhanta left Gosripura for his headquarters at Kumbakonam Math.

Later, all members of Mahajanams joined together and a new temple was constructed in the city of Gosripura ie. Cochin.

Of late, prayers were made before Swami Sudheendra Tirtha, disciple and successor of Swami Vijayendra Tirtha of Kumbakonam Math, to come over to Gosripura and perform the Prathista (installation) of the Image of Lord Venkateswara in the newly built temple. He accepted the prayers and performed the prathista ceremony in the temple in the year 1599 A.D. in the Lunar month of Chaitra when the Moon was in conjunction with Chitra Star.

On the day of Prathista, Andhikadavu Ananthapuram Sasasti Devaraya Kamathi was present to witness the ceremony. After the Prathista ceremony, Devaraya Kamathi prostrated before the Lord Venkateswara and later at the Lotus feet of Swami Sudheendra Tirtha of Kumbakonam Math and begged for blessings.

After getting the darshan of the resplendent Image of Lord Venkateswara in the newly constructed temple at Gosripura, he returned to his residence at Andikadavu/ Anandapuram. He, the leader of 150 families of Gowda Saraswath Brahmin community settled down at Andikadavu, with Honours conferred on him of the Third Prince of Cochin Royal family by the Raja of Cochin became a devotee of Lord Venkateswara.

After becoming an ardent devotee of Lord Venkateswara, Devaraya Kamathi used to visit Cochin frequently with Honours conferred on him by the Raja of Cochin to offer worship to Lord Venkateswara.

When he became physically incapable to visit Gosripura due to old age, he stopped his visits to offer worship to Lord Venkateswara. He was grief stricken. His deep devotion to Lord Venkateswara at Gosripura resulted in an appearance of resplendent figure of Lord Venkateswara in his dream and the Lord assured him that he need not come to Gosripura any more to worship Him as the Lord Himself has decided to come over to his place, Anandapuram, to accept his offerings. He was told further by the Lord in the dream that one Image maker, Silpi, would come to his place with an Image of Lord Venkatewswara and that he should get it from the Silpi. Next day, a Silpi appeared before Devaraya Kamathi asking whether he wanted an Image of Lord Venkateswara for worship. He accepted the Image resembling the Lord Venkateswara at Gosripura, and as per the wishes of the Silpi, he performed Kanakabishekam and handed over all the gold coins to him. The Silpi left the place with gold coins in a bag and after walking

a short distance suddently disappeared. On seeing the incidence, Devaraya Kamathi wondered and he realized that the Silpi was none other than Viswakarma Himself. Devaraya Kamathi later placed the Image on a gold plate and placed it in the sacred room of his house meant for pooja purposes. He used to perform pooja to the Image daily after his bath and "Sandhyavandanam".

As he became very old in age and physically weak, he knew that his end was nearing and he called his son and expressed his desire that after his death he should select a suitable site and construct a temple and "Prathista" of Image of Lord Venkateswara be performed.

After passing away of Devaraya Kamathi, his son decided to construct a temple to fulfill the desire of his father. At night he had a dream. The Lord in his dream directed him to set free a milch cow to Northern side of his house and after walking a distance the cow will stand at a place and drop its milk on the ground and that is the place where temple should be constructed. As desired by the Lord in his dream, the son of Devaraya Kamathi set free a milch cow with adoring beauty after conducting pooja at the north side of his house. The cow after walking a short distance stood silently at a place and dropped its milk from its udder on the ground. The servants of Devaraya Kamathi's son immediately informed to their Master and the son of Devaraya Kamathi rushed to note the site where the cow had dropped the milk from its udder. He then decided to construct a temple at that site at the earliest and called Temple Architect and instructed him to construct the temple as per the Temple Architecture. The temple was constructed without any delay.

Then the son of Devaraya Kamathi initiated functions as per Sastras for installation of the Image of Lord Venkateswara worshipped by his father and which was handed over by Silpi to his father for worship, in that newly constructed temple. Finally, it was installed on the 10^{th} day of the bright half of the

lunar month of Jesta in the Samvatsara of Bhahudanya in the Saka era of Salivahana 1560, i.e. 12th May 1638 A.D.

For the information of the Public about Prathista that had taken place in that temple, the incidence was inscribed on a granite slab and was placed on the pavement in front of the "Mukha Mantapa" of the temple. It was written in Sanskrit in Halle Kannada script. As said earlier it reads thus, "Gata Salivahana Sake 1560 Asmin Abde Bhahudhanya Samvatsare Jesta Sudha Dasamyam Venkatesha Prathista".

The script which was used for inscribing on the granite slab for writing Sanskrit is in Halle Kannada script. It shows that the migrants who came over from Goa to Cochin were using Kannada script for writing and it was widely in use in Cochin. It is to be stated that in earlier times Goa was ruled by Kadamba Kings of Karnataka and they made the Kannada script popular among people. This will be helpful to Historians and Epigraphists to conduct research on Halle Kannada script.

After installation of the Image of Lord Venkateswara, Devaraya Kamathi and his wife who came to Kerala from Sasasti Pradesh of Goa and settled down at Andikadavu, were being considered as "Pilgrim Fathers", first among settlers and they are named in Konkani as "Voddem" means elders. In order to remember them perpetually by posterity, people decided to put up two "Smriti Stambas", (Memorial stones). Of the two granite "Stambas" the bigger one is in the name of Devaraya Kamathi and the smaller in size is in the name of his wife Lakshmi and they were put up on the North western side of the temple on the pathway and a lamp in their memory is lighted every day for their blessings to posterity. It is only to the first settlers from England to America were named as "Pilgrim fathers". For the well-being of the country and prosperity of the people, 8 days long"Arat" festival is celebrated as the main annual function in the Temple which comes every year in the month of Makaram / Kumbam in Malayalam Calender year when the Moon comes in

conjunction with Uttara Star. A committee elected by the community people manages the temple affairs.

As time passed, the once flourishing township of Andikadavu also known as Anandapura fell into its evil days. The sea that stood about 3 miles away west of the temple is now hardly 80 feet away from the temple due to erosion year by year and submersion of land under the Sea. Backwaters lie very close in front of the temple on the east. A sea wall is now constructed with granite stones by Government to protect the temple and neighbouring places from further encroachment by the Sea. Most of the landed property owned by the temple have submerged under the sea and what little left has passed into the possession of the tenants as a result of Land Reforms Act. The Gowda Saraswath Brahmins who settled down originally at Andikadavu have left the place for their settlement in different places in Kerala and at present there are hardly 20 families left there.

As Lord Venkateswara worshipped by Devaraya Kamathi, a great devotee of Lord Venkateswara came over to his place to accept his worship because of his incapability to go over Gosripura to visit Lord Venkateswara due to oldage, the deity worshipped by Devaraya Kamathi at Andikadavu is called in Konkani “Manthralo Devu” meaning the Lord of aged ones, by the local people and in short “Mantharo Devu”.

Among other temples of Gowda Saraswath Brahmins community dedicated to Lord Venkateswara in Kerala, the temple at Andikadavu is the oldest one that stands in the place of its origin where prathista was performed when most of the temples of Lord Venkateswara in other places have changed their places of installation from the original place by performing “Punaprathista”, that is re-installation.

The temple that stands at Andikadavu is sacred to Gowda Saraswath Brahmin community residing in Kerala, Karnataka and Maharashtra as it was at Andikadavu where the

Chief Pontiff of Sri Kashi Math Samstahan Swami Srimad Varadendra Tirtha in his poorvashram used to spend his childhood days staying in the house nearby and close to the Eastern Gate of the Temple. People at large used to say referring to Swami Varadendra Tirtha as "Andikadavu Swami" meaning "Swami of Andikadavu" whose Samadhi/Vrindavan is at Malabar Hills, Walkeshwar near the sacred Bhanuganga at Mumbai in Maharashtra. In his poorvashram, Swami Varadendra Tirtha was the second son of Ananda Mallaya, a member of the Mahajanams of Cochin Thirumala Devaswom. He was named Giri Mallaya. A branch of the family of Ananda Mallaya was staying at Andikadavu near the Eastern Entrance Gate of the Temple. They were referred to as "Nadakal" meaning residing at the Gate of the Temple. It was Ananda Mallaya's paternal uncle's grandson named Naga Mallaya Venkateswara Mallaya who fostered and looked after Giri Mallaya, hence the childhood days of Giri Mallaya were at Andikadavu.

As time passed. H. H. Bhuvanendra Tirtha Swami of Sri Kashi Mutt Samsthan accepting the prayer made by the Cochin Mahajanams, came to Cochin and made camp at Cochin Thirumala Devaswom Temple.

At that time, Giri Mallaya who was residing at Andikadavu with Naga Mallaya Venkateswara Mallaya came to Cochin and made his stay at the residence of his father Ananda Mallaya.

After coming for stay at his father's residence at Cochin, Giri Mallaya used to go to Math of the Swamiji. He watched the poojas performed to Veda Vyasa by Swami Bhuvanendra Tirtha. He also witnessed many a devotee sing Bhajans before the deity of Veda Vyasa. Giri Mallaya used to bring his friends of the same age to the Math and watch Pada poojas performed to Swamiji. Swamiji on noticing the young Giri Mallaya enquired about his family. Swamiji got his horoscope and on going through the horoscope, Swamiji found Sanyasa Yoga. Immediately, Swamiji got the consent from his father and mother to initiate him to Sanyas. Swami Bhuvanendra Tirtha took Giri Mallaya

aged 10 years to Manjeshwar. At Manjeshwar, Giri Mallaya was initiated into Sanyas by Swami Bhuvanendra Tirtha at Sri Madanandeshwar Temple on June 6 in the year 1876 and gave him the name Varadendra Tirtha and thereby Andikadavu gramam became a place of sacredness.

After initiation of Giri Mallaya into Sanyas and becoming Swami Varadendra Tirtha of Sri Kashi Mutt Samsthan, his elder brother Krishna Mallaya made his stay at Andikadavu in the house where Varadendra Tirtha in his poorvashram has stayed.

Krishan Mallaya had no issues, hence under the direction of Swami Varadendra Tirtha, the youngest son named Appula Kamath of Krishan Kamath who is the Poorvashram brother of Swami Bhuvanendra Tirtha, was given to adoption to Krishna Mallaya as foster son at a function conducted before the Vrindavan of Swami Bhuvanendra Tirtha at Basrur in the immediate presence of Swami Varadendra Tirtha and gave him the name Narayana.

Narayana Mallaya after adoption as foster son of Krishna Mallaya made his studies first at Basrur and later at T. D. High School at Cochin. He got married to Saraswathi Bai daughter of Dasagranthi Hari Ranga Bhat the Melsanti of Cochin Thirumala Devaswom Temple. He was the maternal uncle of Narayana Mallaya.

Saraswathi Bai had her primary education at young age at Karwar/Sunkeri where her father had established a Veda Patasala under the name Arya Veda Patasala to teach Vedas and Sanskrit. She studied all the subjects there. She also studied Marathi and Mathematics at Kanara School, Sunkeri. Afterwards, her father left Karwar for Udupi. At the Patasala which was named Vyasa Raghupathi Veda Patasala he taught Vedas and Sastras. While her father was there teaching Vedas, she studied under eminent Pandits Kannada language, Karnatic Music and playing of Veena. Later, Hari Ranga Bhat came over to Manjeshwar and founded a Veda Patasala under the name

Madanandeshwar Arya Veda Patasala. Saraswathi Bai who came to Manjeswar along with her father joined the Christian Basil Mission School for studies. She studied English, Needlework, Embroidery and Knitting. Also she studied Bible and playing Bands. Kashi Mattadhipathi H. H. Srimad Varadendra Tirtha Swami encouraged her to study sewing and she studied well.

After coming to Cochin, she was appointed as Teacher in the T. D. Girls Primary School in the year 1908 as the first woman teacher in Kerala. During that period, women were not allowed to enter teaching profession as it is not based on Sastras. So the orthodox people put pressure on her to leave the job. Yielding to the pressure, she resigned the job and left the place.

She went to the place of her husband K. Narayana Mallaya at Andikadavu Gramam and to end the male domination she founded a new school to teach young ones at the premises of her husband's house at Andikadavu in the month of September on the 24th day in the year 1909 A.D. and she became a teacher to teach young boys and girls. It is to be taken for granted that the School was founded five months earlier to the International Women day being celebrated on the 8th March of every year.

The reason for celebration of Internationlal Women year was the march organized by women in Denmark at Copenhagen on March 8th 1910 A.D. to make an end of male domination and Andikadavu in truth is the place where the first protest in the world to make an end to male domination took place by establishing a school by N. M. Saraswathi Bai.

Conclusion

This poem is the Thirteenth Satakam written by me in Konkani language. It has its own importance as it was at Andikadavu Swami Srimad Varadendra Tirtha of Sri Kashi Math Samsthan known among people as "Andikadavu Swami", the disciple of Swami Srimad Bhuvanendra Tirtha of Sri Kashi Math Samsthan known among people as "Palliport Swami", spent his childhood days in His Poorvashram and attained Mukthi at Walkeshwar Math at Mumbai becoming Vrindavanastha Swami. The Punya thithi Centenary of the Swami is being celebrated in the year 2014. It is in connection with that Punyathithi centenary celebration I do dedicate this Thirtheenth Satakam at the Holy Feet of His Holiness Srimad Varadendra Tirtha Swami of Sri Kashi Math Samsthan as it is connected with Andikadavu gramam the Punyasthal of the G. S. B. community.

ACKNOWLEDGEMENT

Names of persons / Institutions that made contribution for publication of the book titled "Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam", a poem in 100 verses in Konkani with English translation.

Name	Amount
Sri U. Ramadas Kamath Senior Vice President, Infosys, Bangalore E-202, Adarsh Residency, 8th Block, Jayanagar, BANGALORE - 560 082.	Rs. 30,000.00
Sri K. Umesh Kamath M/s. K. Umesh Kamath & Co., Sarvotham Buildings, Umeshco Circle, Kottachery, Kanghangad - 671 315, Kerala	Rs. 1,000.00

APPENDIX

List of Satakams in Konkani written on 12 eminent personalities by N. Purushothama Mallaya

1. Manjeshwar Govinda Pai Satakam - poem in 100 verses to commemorate the 100th Birth day of the late Manjeshwar Govinda Pai, poet laureate in Kannada - 1984

2. Smt. N. M. Saraswathi Bai Satakam - poem in 100 verses on Saraswathi Bai the first woman teacher in Kerala - 1994

3. Dr. Sunitikumar Chatterjee Satakam - 1996

4. Dr. T. M. A. Pai Satakam - Padmasri Awardee and Architect of Manipal - 1999

5. Dasagranthi Hari Ranga Bhat Satakam - 2003

6. Lokha Vikhyata Dr. Narayana Venkateswara Mallaya Satakam - 2005

7. Punyatma Doordarshi Ammembel Subha Rao Pai Satakam - 2005

8. Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006

9. Kerala Vikhyata Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007

10. Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009

11. Konkani Prathiba Vishista Dhanagrapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011

12. Konkani Yodha Ithihasa Lekhak Narayana Purushothama Mallaya Laghu Athmacharitra Satakam - 2012

OTHER LITERARY WORKS IN KONKANI

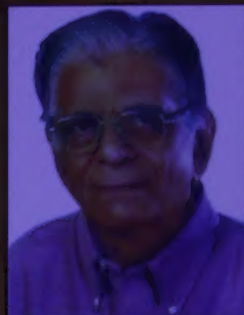
1. *Duragrahache Phal (Short Story) - 1965*
2. *Konkani Ek Swatantra Bhas (Essay) - 1967*
3. *Konkani Lok Geet - 1976*
4. *Konkaniyalo Manniyo - 1978*
5. *Karshakarude Pattu (Song of the peasants) Written by Vallathol translated into Konkani in verses - 1978*
6. *Smarananjali (Poetry) - 1979*
7. *Adhyakshale Ullovoup - 1980*
8. *Njana Pana - Translation in Konkani verses of the Malayalam work of Poonthanam, one of the greatest poets of Bhakthi cult of Kerala (1547 - 1640 A.D.) - 1982*
9. *Govinda Pai Satakam - A Poem in hundred verses to commemorate the 100th Birth Day of the Late Rashtrakavi Manjeshwar Govinda Pai, Poet laureate in Kannada - 1984*
10. *Calcutta Nagari Varnana (Poem on City of Calcutta) - 1986*
11. *Pavunche Sthan Kalna (Poetry - Destination unknown - Ravindranath Tagore) Translated into Konkani in verses - 1987*
12. *Konkani Bhashechi Chalvaleechi Ethihasik Paschathal Keralanthu - 1993*
13. *Saraswathi Bai Satakam - A Poem in hundred verses on Saraswathi Bai, The First Woman Teacher of Kerala - 1994*
14. *Dr. Sunithikumar Chatterjee Satakam - 1996*
15. *Konkani Lok Geet Samuchaya - 1998*
16. *Tirukkural - Tamil Classic written by Saint Tiruvalluvar translated into Konkani in verses, First part of the Third Book, 'On Love' - 1998*
17. *Dr. T. M. A. Pai Satakam - 1999*
18. *Tirukkural translated into Konkani in verses all the 1330 Couplets - 2002*
19. *Dasagranthi Hari Ranga Bhat Satakam - 2003*
20. *Pancha Satakam - 2003*
21. *Lokha Vikhyatha Dr. Narayana Venkateswara Mallaya Satakam - 2005*
22. *Punnyatma Doordarshi Ammembal Subba Rao Pai Satakam - 2005*
23. *Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006*
24. *Kerala Vikhyatha Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007*
25. *Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009*
26. *Dasa Satakam - 2009*
27. *Konkani Prathibha Vishista Dhanagarapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011*
28. *Konkani Yodha Ethihasa Lekhak Narayana Purushothama Mallaya Laghu Atmacharitra Satakam - 2012*



A. Krishna Mallaya Son of Anantha Mallaya
Poorvashram elder brother of
H. H. Srimad Varadendra Theertha Swami
of Sri Kashi Math Samsthan



K. Narayana Mallaya adopted son of Krishna Mallaya
renovator of Kotwal Temple, Cochin
and his wife N. M. Saraswathi Bai
the first woman teacher in Kerala



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as the "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani Language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi...." He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980 Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02). Sri G. V. Mavalankar First Speaker of Lok Sabha referred him for his work as a Man of "National Outlook" (Lr. 16-1-55).

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Founder Principal Sri Ramakrishna Technical Institute Kochi, Trustee, Dr. T. M. A. Pai Foundation Manipal, Hon: Director, Dr. T. M. A. Pai Institute of Konkani Studies & Research, Manipal; Preseident, G. S. B. Mahasabha Kerala; Trustee Vaikunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani Selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member, State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi; Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala; Programme Advisory Committee, A.I.R. Trichur; Executive Member Bharat Bhavan Society, Govt. of Kerala; Expert/Advisor, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles 'SARASWAT RATNA' and 'VISWA KONKANI VISHESHA RATNA'. Goa Konkani Akademi honoured him presenting Madhav Manjunath Shangag Konkani Bhasha Seva Jeevan Gaurav Purskar 2010. The Commissioner for Linguistic Minorities, Govt. of India felicitated him on 4-5-2008 for bringing Konkani in the 8th Schedule of Indian Constitution. H. H. Srimad Sudhindra Tirtha Swami of Kashi Math Samstan presented Prasasti Pathra at Mulki 1969. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. Also he was recipient of Vinobha Nagari Puraskar, New Delhi, 2007 and recipient of Central Sahitya Academi Translation Prize 2008 for Thirukkural (Konkani). As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Teacher, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "KONKANI PITHAMAHA AND EZHUTHACHAN OF KONKANI LANGUAGE". **Awarded PADMASRI by the PRESIDENT OF INDIA, 30-3-2015 at New Delhi.**